THE

Churchman's Monthly Magazine.

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THAT WORLD IS OF GOD, IT OUGHT TO BE THE EVIDENCE OF THIS WHICH BE SAID OF IT; THAT WHICH IS STRENGTH, AS IT STILL WERE BE SAID OF IT; THAT WHICH IS WEAKNESS, AS IT STILL EVEN IN THE EYES FROM WHENCE IT HATH STRENGTH.—HOOKER.

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Churchman's Magazine.

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REFLECTIONS FOR JUNE.

WHEN now the solstitial sun has gained his meridian heighth, and darts down his burning rays, the feathered tribes fly to some thicket and cease their songs. The flocks and herds forgetful of their food, seek the sequestered shade, and sip the running stream; while beneath the branching oak, reclines the o'erheated labourer, enjoys the refreshing breeze that fans the abundant foliage above, and recovers his strength for new toils. Exposed to the burning sun, or oppressed and panting with heat amid the crouded throng of men, imagination involuntarily wanders along some verdant bank, or retires beneath some shady grove, and anticipates unspeakable delights: And when transported thither in reality, what calm serenity, and peaceful tranquility pervade both soul and body! The bosom in which piety dwells cannot refrain from ejaculations of praise and thanksgiving to the great Creator, that he has thus varied the face of things, uniting utility with delight, spreading out the forest for shade in summer, and for fuel in winter. How beneficent and how wise is that Being from whom all these arrangements in nature are derived! How merciful and kind that he continues to man such a constant change of delights, notwithstanding his original defection, and departure from holiness, and his multiplied transgressions, with which he daily provokes God to withdraw his goodness; and for which it would be just that the earth should be converted into a barren sand, scorched by the sun in summer, and frozen to a lifeless mass in winter. But mercy prevails against justice, and the established course of nature comes round: The fields are again covered with rich harvests, and the husbandman waits in exultation for the day soon approaching, when he is to put in the sickle and the scythe, and store his barns with abundance: Again the forests are clothed in their fullest robes and solemn wave to the winds: Again the vallies and hills laugh and sing; they lift up their voices in praise to the great king of Heaven: Lowing heards and bleating flocks go forth in the morning, spread over the lawns, and across the cheerful green *do seek their meat from God*, on whom all creatures live; he openeth his hand and supplieth them from his bounty. Who art thou then, O man, that thou shouldest repine when such abundance is flowing around thee? Canst thou doubt his goodness, or call in

question his providence? Then go and disbelieve the evidence of thy senses. Go and be more than a brute animal who relies upon God for his daily food, and gratefully receives what is liberally given. Go and learn wisdom and piety from creatures whom thou deemest thy inferiors; but who in one sense are thy superiors, in that they have not sinned against their Maker.

If the foregoing considerations are not enough to convince thee of God's omnipresence and abundant goodness, that his influence is every where exerted, without which not a spire of grass would grow, nor a leaf put forth in the grove; go enter, at high noon or falling eve, yon tall forest, through which rustles the cooling breeze, or sings beside the sturdy trunk; there walking erect or reclined on the ground, catch the spirit of musing meditation and solemn awe, so naturally inspired by thy situation. Raise thine eyes and contemplate the lofty bower with which thou art surrounded; cast thy mind back and consider how many years, or perhaps centuries, it has been nourished by his hand who supporteth all things, to crown thy life with mercy and loving kindness, to embrace *thee* in its shade, who art but of yesterday, and who wilt soon depart to make room for another. If thou art not steeled against all impressions of seriousness; if thou art not deaf to the voice of nature, and nature's God, speaking aloud in the rustling leaves, the breathing winds, and the solemn gloom that sits around, devotion will glow spontaneous in thy heart; the divinity will seem present to thy mind, and thou wilt be absorbed in divine contemplations.

Whoever seriously considers the wonderful change both of body and mind that takes place, on retiring from the oppresions of heat into some shady recess, will not be surprised that such places in early times should have been consecrated to religious worship. In the dawn of civilization, when men have been just emerging from barbarism, and without the light of God's word to guide their erring reason, this was a natural superstition, if superstition it must be called. When they found their bodies suddenly relieved from uneasiness, and their minds tranquilized and filled with sublime and awful impressions resulting from the gloom with which they were surrounded, they at once ascribed these effects to some present deity, and concluded that there he would be more propitious to their vows, and listen to their devout prayers; there of course they built their altars and offered their incense: Having there, as they supposed, received the impressions of inspiration, (nor was the supposition far distant from the truth) they there continued to look for the immediate communication of the divine mind. And if they had not perverted this original simplicity of worship, and ascribed real divinity to the inanimate stock of a tree, they could scarce be blamed. So congenial to our feelings are sublime meditation and devotion, when we are straying in the leafy grove, and listening to the whispering winds, that it would have been far more wonderful if rude man had missed of feeling the urgent impulse, and being guided by its powerful direction.

When this pure adoration of the heart, arising from native impressions, was corrupted into gross idolatry, and the people of God

were forbidden to practice it, still we find them giving way to the force of example in their heathen neighbours, and building altars upon high places, *and under every green tree.* Nor is there a nation on earth or ever was, of whom history gives us any account, whom we do not find, in their early ages, practising the same kind of worship. May we not hence conclude that it has a deeper origin than has been mentioned? May it not have taken rise from the appointment of God in the garden of Eden, and been handed down by tradition? A grove was certainly the primitive temple in which man worshipped his Maker; a tree and its fruit were the emblems of life, and under it no doubt our first parent paid his adorations, and worshipped the God of his life. After man's exclusion from Paradise among the Patriarchs we read of no temples, but altars only. And where were they erected? Most certainly not in the open air, but under a tree to shelter them from the burning sun. And it is the opinion of *Bishop Horne*, that by the immediate appointment of God, groves were planted round about the tabernacle and temple at Jerusalem. In this opinion he is supported by many hints in scripture. *I am like a green olive tree in the house of God*, says the Psalmist. If no such trees grew there, where is the beauty or propriety of the comparison? And if they grew there, since all things within and about it were by the appointment of God, we have reason to think these were also ordained by the same authority. And indeed the thing is reasonable in itself, that there might be preserved some similarity between the primitive temple in Paradise, built by God himself, and that afterwards erected by the hands of men, yet under the direction of God. But a further reason may be assigned for such plantations of trees in the courts of the house of God; for they were significant emblems of that growth in grace, which the sincere worshipper experienced, while he regularly came to pay his devotions according to God's appointment.

If these sentiments are just, they apply with equal force to our Christian temples: I cannot therefore conclude these reflections without a word to the piously disposed, on this subject. Your private dwellings you enclose, and ornament with shades. What good reason then can you give for leaving the house of God in the open street; its entrance frequented and incommoded by every unclean beast that roams at large? With few exceptions, this is the case with all our country Churches; and not to say any thing of a regard to taste and elegance, it is surely no proof of piety and reverence for sacred things. And besides, have you considered how much shades would contribute to convenience and health, while at your devotions, by repelling the sun's burning rays, and excluding the heat of summer? Have you considered how much they tend to inspire that solemn awe with which we ought ever to come into God's presence, and worship at his foot-stool? Have you well weighed what a help they are to the exercises of piety and true devotion? By the gloom which they spread around, they exclude brighter and more trifling thoughts, and settle the soul into a solemn frame, fit to be offered unto God. At this season of the year then, when shades are so much

needed for comfort and health, let all, who have at heart sincere religion and the honour of God, unite their endeavours in disseminating sentiments like these, and in time a reformation will be effected; and we shall see our churches enclosed, and decently ornamented. Thus would comfort and convenience be purchased at a small expence, and the cause of religion promoted.

MR. GARDINER'S SERMON.

[Concluded from page 176.]

AFTER the decease of Bishop Bass, he was unanimously chosen to succeed to the Episcopal office; and it was not until many months after his election, that his reluctant consent was obtained. There was no affectation in this; his hesitation was conscientious and sincere. It arose from the humble opinion he entertained of his own merit; for he was the only man living, who thought that he possessed not the necessary qualifications. Having received consecration, he returned to his family and parish, and ere he had discharged a single duty of his new dignity, was seized with his last fatal disorder.

The loss to this Church is, I fear, irreparable, as it will be difficult, if not impossible, to find another, so well qualified to perform the important duties of a parish minister. He was, indeed, my brethren, "a man, take him all in all, you ne'er will look upon his like again."* But that Being, whose judgments we cannot fathom, and to whose dispensations it behoves us to submit, has thought proper to take him from you in the midst of his usefulness, when, according to the course of nature, you might have enjoyed his society and instructions many years. To the decrees of that Being, we must yield, with uncomplaining resignation, for he is wise in all his works, and holy in all his ways. He made, preserves, governs, and best knows how to dispose of his creatures. Father of mercies, thy will be done! Could that sainted spirit, whose loss we so deeply deplore, look down from heaven, and once more address you in person, what, my brethren, would be his language? Would he not say, weep not for me but for yourselves? Remember my instructions, imitate the example of our Saviour, and hereafter you will partake of my happiness. Cherish then, my brethren, the memory of those virtues, and strive to imitate them in your lives. Let the ardour of his piety, the goodness of his disposition, the soundness of his principles, the benevolence of his heart, and the usefulness of his life, be ever present to your minds.

And here I could expatiate on the private virtues of the deceased, on his conjugal affection and parental tenderness, in the endearing relations of husband and father: But the widowed mourner, and fatherless children need no monitor, but their own feelings, to remind them of their loss. But though they mourn, they will not "mourn as those who have no hope," but repose their trust in that

* Shaks.

Being, who is " a father to the fatherless," the protector of the orphan and widow. The respectable lady, left with eleven children, will remember the important duties imposed on her. Deprived of one protector and guide, they will look up to her for advice, instruction and consolation. She must supply the place of her deceased consort, and perform the offices devolved on her with fidelity. The task is indeed arduous, but it is noble, and great will be her reward. She will recollect that those, whom God loveth, he chasteneth ; that wholesome, though unpalatable, is the bitter medicine of adversity. She will call to mind the frailty and uncertainty of human life, the diseases that torment, and the vexations that harrass man, during his short pilgrimage on earth, that he is born to trouble, that he is destined to affliction and sorrow, that he has a short time to live and is full of misery, that he cometh up like a flower and is cut down. She will call to mind, that her calamity is not peculiar and uncommon, that many noble instances of passive courage have been displayed by her sex, which as far surpasses ours in true fortitude, as in numerous other virtues. Above all, she will remember the promises and consolations of her religion, and feel assured, that the righteous widow's barrel of meal will not waste, nor her cruise of oil fail ; that the righteous woman will not be forsaken, nor her seed be left to beg bread. Next to her heavenly Father, she will repose confidence on her numerous and respectable connections, and the countless multitude of her friends. Every support and consolation which they can afford, she may be assured of receiving; and while thus sustained and consoled, she will exclaim in the language of Christian resignation, *the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*

And you, ye youthful mourners, who have lost the best of fathers, transfer your duty and attentions to your surviving parent.— Break the violence of the blow she has just received, by your endearing assiduities; and by the cultivation of good principles and virtuous conduct, endeavour to make her less sensible of the affliction she has experienced.

And let us all, my brethren, from the continued instances of mortality which we see before our eyes, *learn to be wise, and consider our latter end.* Every moment brings us nigher to eternity. It is surely our interest to make that eternity a blessed one. We glide down the stream of time with imperceptible rapidity, and shall soon be carried into the ocean of futurity, whence we shall return no more. *We all,* says Isaiah, *do fade as a leaf.* Some are blown from the tree of life, early in the spring, others drop off withered by the heat of summer, few survive the chilling blasts of autumn, and those few are shrunk and scattered by the deadly breath of winter. The hand of death shakes it, and we mingle with our kindred dust. In that sable tenament, lie the remains of your much loved pastor, which will shortly be consigned to the peaceful grave. His immortal part, we trust, has already ascended to the mansions of peace, and will there rest, in partial bliss, *till the trumpet shall sound, and we shall all appear before the judgment seat of Christ ; for every man*

shall give an account of himself to God. Then, if you have duly profited by his instruction and example, you will meet him once more, never again to separate, and with the *souls of just men made perfect*, enjoy everlasting happiness. In the mean time, *remember them which had the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.*

REMARKS ON 2 *TIMOTHY* iv. 13.

ST. PAUL in writing to Timothy desires him to bring with him, when he should come, *the cloak which he had left at Troas with Carpus, and the books, but especially the parchments.* However unimportant these directions may seem to us, yet a little attention will make it manifest, that with regard to the cloak and the parchments, at least, they might have been of singular benefit to the Apostle. By looking at the conclusion of this epistle to *Timothy*, we find it was written from *Rome*, where he was a second time a prisoner in bonds, and was soon to make his defence before *Nero* the Emperor. On his trial it would be a matter of the utmost importance to prove that he was a Roman citizen; because this would entitle him to privileges which by law he could not otherwise enjoy; and if he should be condemned it would exempt him from cruel and ignominious punishments, such as crucifixion, or being devoured by wild beasts, punishments very commonly inflicted by the Romans on slaves, and those who were not citizens. St. Paul we know once saved himself from a scourging by pleading his privilege, and we cannot doubt but that on another so much more important occasion, he would avail himself of the same advantage. These circumstances considered, it becomes, in the highest degree probable if not certain, that the *parchments* for which he wrote were the evidences of his citizenship, the *diplomas* or certificates from public authority, shewing him to be a citizen; such as are now customarily given to foreigners, when admitted to like privileges. Of this indeed we have no other proof than what the nature of the case seems to point out. That such certificates were customary among the Romans, is a known fact; and that the Apostle would avail himself of their benefit, if in his power, cannot be doubted: And having left them by mistake, or possibly through necessity, when suddenly taken up and hurried away as a prisoner, he wrote for them to be used when occasion should require.

As to the cloak, the same satisfactory account may be given, by remarking that among the Romans, the law prescribed a particular kind of dress for citizens, and which none but citizens were allowed to wear. The cloak therefore, in addition to the *parchments*, might be a material evidence in his favour when he should come upon trial. If these conjectures are well founded, we have a natural account of the passage in question: And though it inculcate no doctrine or precept, it yet evinces how much wisdom and prudence the Apostle exercised in a critical situation.

THE HOLY SCRIPTURES.

THIS sacred volume presents to us a glorious display of the perfections of Almighty God. It exhibits him sitting on a throne of infinite majesty; the maker and framer of all things; existing from eternity to eternity; before whom the universe is but, *as the highest part of the dust of the earth;* yet though thus exalted, condescending to behold the things that are done on the earth. Let us then adore and tremble before his power. He is a pure spirit, and of purer eyes than to behold iniquity. Let us then purify our hearts in his sight, and take heed to our ways that we offend not in thought, word, or deed. The dictates of his spirit unfold to our view a wonderful account of his mercy and goodness in redeeming fallen man from misery and ruin, through the merits of his Son Jesus Christ;—let us thank and adore him for that inestimable gift; let us flee into that ark of safety from the evils with which we are surrounded in this temporal scene of things. He has promised to save all who come unto him by a lively faith. Let us rely on his promise, nor any longer risk that flood which is coming on the world; not a flood of water as once, but a flood of fire to destroy the ungodly. His word is a guide to our ways, *a light to our feet and a lantern to our paths;* it shews us how he will be worshipped and served. Let us follow it sincerely, and it will lead us to our peace; it will guide us through pleasant ways while here, and hereafter to eternal triumph. It contains the most exalted precepts. Let them not be taught in vain; but let them sink deep into our hearts, and abide by our souls unto the hour of death. It affords the best and wisest instruction; let us be willing and obedient scholars. It exhorts us by every winning consideration to serve the Lord with fear and perfect holiness in his sight; let not its exhortations be fruitless. By the power of God, by his goodness and mercy, by a regard to our own eternal peace, it entreats us to live; let it not plead in vain; let it not speak as to senseless stocks and stones; but let us bow our hearts in obedience to its kind instructions; and *whatsoever things are true, whatsoever things are right,* lovely and of good report, *if there be any virtue, if there be any praise,* let us think of these things.

God's sure word opens to our view a world beyond the grave. The cheering prospect is before us, that another and an infinitely better state awaits all who avail themselves of the favour of God, through a merciful redeemer; a state where pain, and sorrow, and sighing shall be no more; but eternal light and joy, and bliss unfading shall shine perpetual; where God's own right hand shall be visible, pouring forth his bounties in a ceaseless stream, from whence his servants shall drink their fill of joys, without fear of falling into a worse estate; but continually progressing towards somewhat more glorious and exalted within the gift of an infinite and eternal God. Shall we not then hold us fast by this anchor of our souls sure and steadfast? Tossed by the tempests of this changing scene here below; baffled in our hopes, cut off from our prospects, plunged in sorrow and affliction, exposed to pains and cruel agonies of body and mind: To-

day in prosperity, to-morrow in adversity; to-day at ease, to-morrow groaning with anguish; to-day in hope, to-morrow in despair; in the morning flourishing as the grass of the field, in the evening cut down, dried up, and withered; this hour alive, the next dead.—Such being our true condition, what infinite cause of joy have we that God has pointed out the way, and invited us to those peaceful shores, that blessed land of eternal rest, reserved in the heavens, where evils cannot come, afflictions cannot invade.

In the midst of worldly prosperity, it may be difficult to form a just estimate of the infinite importance of these glorious hopes; but cultivate the society of the wretched; ask him who is worn out with calamities, on whom the storms of adversity have severely beaten, and what will he say? If he has done his duty to himself he will exclaim with holy Job, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another.* Go near to the sick bed, where there is one approaching the last awful scene of mortality; and what will be his language? Not surely that a view of future things is an uninteresting subject, but of infinite moment, more than millions of worlds could afford. Let not then these prospects be jostled out of mind by the poor trifles of time; but let us pray the same Holy Spirit, which hath set open this door of hope in God's word, to fortify our souls in the hour of temptation, and give us grace to stand fast, and fight the good fight of faith unto the end, that we may come off conquerors and more than conquerors through him that loved us, and be welcomed into the joy of our Lord. Let us *be steadfast, immoveable always abounding in the work of the Lord,* knowing that our labour shall not be in vain; but that a crown of everlasting triumph, a world of infinite rejoicing, in the presence of him who liveth forever and ever, awaits all who run well the race set before them. Let us go on and be valiant in faith, putting to flight the enemies of our peace, the temptations with which we are surrounded; then when our Lord shall come, he will say to us, *well done good and faithful servant, enter thou into the joy of thy Lord.*

FOR THE CHURCHMAN'S MAGAZINE.

EXTRACT FROM A SERMON,

DELIVERED AT THE TIME OF TAKING CHARGE OF AN EPISCOPAL CONGREGATION.

COMING to you brethren, as a messenger of *the Lord of Hosts*, whose divine commission has been duly conferred upon me, and undertaking the discharge of solemn and important duties, I feel an earnest solicitude that pure and evangelical love may be preserved among us. Without this, all my exertions to profit you will not avail. I shall only endanger my own soul and embarrass yours. *Much, much* indeed might be said on the important duties attached

to the ministerial character. These, until I am admitted to the more elevated order of the priesthood and enter more immediately into the sacred connexion now contemplated, I deem it improper for me to discuss.

The youthful heart palpitates with anxious alarm, on approaching the discharge of these solemn offices. Conscious of his numerous imperfections he shrinks before the magnitude of the momentous undertaking.

The faithful servant of the Lord, anxious to *give to every one, his portion of meat in due season*, will often find himself in doubt respecting the most effectual way of accomplishing this desirable end. Let not then your expectations be too highly raised. Consider that he who now cometh among you is but a man, subject to the same imperfections as others of his sinful race; destitute of the blessing of heaven, he will be but *as sounding brass and a tinkling cymbal.* Your fervent and united prayers to God for his directing aid are of infinite importance; *Paul may plant and Apollos water, but God only can give the increase.*

If unitedly we aim at the cultivation of harmony and love, we may look for the constant blessing of Heaven. Then will minister and people have abundant reason to rejoice in beholding this section of our Apostolic Church flourish as the garden of God. Then may we look forward to those scenes of unutterable delight in the Church triumphant on high; where the pure flames of heavenly love pervade every bosom; where the benign radiance of the eternal godhead beams with ceaseless lustre.

To aid you in your Christian course, and accompany you in your walks to the abodes of eternal bliss, I trust will ever be my earnest desire; for I am *determined to know nothing among you, save Jesus Christ and him crucified.*

I venture to believe that you are sensible, many and great difficulties are attached to the office I have engaged to discharge. This I humbly trust will induce you to co-operate with me in every measure for the advancement of Christianity, and the promotion of the interests of our Holy Church. This too, I presume will induce you to offer your unfeigned prayers to God, that he will at all times afford me the aid of his Holy Spirit.

Little advantage can be expected from the labours of a minister of Christ, while there is a want of harmonious intercourse among the people with whom he is placed. Let then the pure and exalted affection of evangelical love dwell in every bosom. This is the mark by which we are to be distinguished as the children of God; for *every one that loveth is born of God and knoweth God, for God is love.*

DIACONOS.

EXTRACT FROM Mr. BUTLER'S SERMON,

PREACHED AT THE INDUCTION OF THE REV. FREDERICK VAN HORN INTO THE CHURCH AT BALLTOWN.

THIS Sermon, tho' sometime since published, has lately fallen into our hands. For soundness of Christian doctrine, and that spirit of piety which should characterise every Sermon, it is worthy of perusal by all serious Christians; and that our readers may judge for themselves, a copious extract is given.

EDITOR.

AS the ministerial trust is from God, it is very apparent that in the exercise of it nothing should induce them to depart from his directions; no worldly consideration should cause them to betray their sacred trust: and yet they have many temptations to do so.—This gospel that we are authorised to preach, in its doctrines humbles the pride of man, and counteracts the strong propensities of his nature. We cannot therefore expect that it will be well received by all to whom we preach it; and must consequently expect sometimes to meet with opposition and ill treatment in the faithful discharge of our duty. Stubborn and obstinate sinners will not be pleased with a contradiction of their inclinations and vices. But we must remember that we are not to speak as pleasing men, but God, who trieth our hearts. An itch in preachers for pleasing men, instead of pleasing God, has been a fruitful source of error among christians. Unless a minister has fortitude and virtue sufficient to endure the enmity and ill will that a faithful discharge of his duty may raise against him, he is but poorly qualified for his office; an itch for popularity will induce him to gratify his vanity at the expence of his conscience.

At present, my reverend brethren, we are greatly exposed to temptation to deviate from our duty, both on the account of the unpopularity of some of the essential doctrines of our holy religion, and the too general opposition to our authority as ministers of Christ.—Although the sober and pious among the Laity will gladly listen to the former, and endeavour to support us in the judicious exercise of the latter; yet it becomes us to remember that the children of this world are not only wiser in their generation than the children of light, but are sometimes more numerous and powerful. This may show us the necessity of supporting each other in the discharge of our duty, both as instructors and governors in the church of Christ. A want of fidelity to each other will betray us to the scorn of the world; introduce anarchy into the Church, and constitute us not only traitors to each other, but to our Lord and master. We can be serviceable to the world no longer than while we have the esteem of it, and faithfulness to the cause in which we are engaged can alone gain that esteem. To deviate either in doctrine or practice, from the system we have obligated ourselves to support, betrays either a want of principle, or a cowardice that will render us despised by those enemies who might otherwise fear, although they hated us.—He who gains popularity by such deviation, is only hoverer to the enemies of the sacred order; they feed him in this way, that others may be caught in the snare. The whole tribe of infidels offer

such an one their incense with the same sentiments and feelings, that the priests and elders of the Jews offered Judas the thirty pieces of silver—that he may betray his master; and when that is effected, they are just as willing that he should go away and hang himself.—Mr. Nelson says, and I think very truly, "that the best way for the clergy to preserve that honour and respect which is due to their character, is by discharging the duties of their profession with great zeal and conscience; by behaving themselves with gravity and sobriety, with meekness and charity, the solid ornaments of their holy function, and the surest method to raise themselves above the reproaches of a malicious world; for true value and esteem is not to be acquired by the little arts of address and insinuation; much less by flattery, and complying with men in their follies; but by steadiness and resolution in the performance of their duties, joined with all that charity and gentleness of behaviour which is consistent with being true to their obligations." It is of the highest importance that we who are placed as watchmen over others, walk circumspectly ourselves, that we live that life of purity and holiness we prescribe to the rest of mankind. Let us not be ashamed of real religion, of piety towards God, and of that habitual devotion, without which it can never be possessed. Let us suspect that the too general coldness and indifference we find in our congregations, is owing in some measure, to ourselves. Have we not with the dross thrown away some pure gold? In guarding against the errors of enthusiasm, and the rigid preciseness of puritanism, have we not erred on the other hand, and while we have exposed the danger of relying too much upon the feelings and impulses of the mind in the concerns of religion, not sufficiently attended to that real and heartfelt sorrow for sin, which alone can qualify us for its forgiveness, or guard us in thought from its infection? Have we with sufficient earnestness and energy pressed upon our people the necessity of a lively, active faith in Christ; of habitual devotion; of love to God, and that sanctification of spirit, without which we can never relish the heavenly felicity? We doubtles all of us believe these things; but they ought frequently to be inculcated upon the people; and the surest way to guard them from the common errors of fanaticism, is to teach these doctrines in their native purity and simplicity. Indeed if we can make our people understand the doctrines of Christianity, as they are set forth in the offices of the Church, there will be little danger of conscientious defection.

I do not recollect amongst all the conscientious apostates from the Church, that I have ever seen one who thoroughly comprehended its doctrines. But it is much more difficult to show them the truth, and bring them back after they have embraced error, fallen off, and become prejudiced against the Church, than to instruct and continue them in it before this has happened. So that it becomes us to declare the whole counsel of God; to explain and inculcate all the doctrines and duties of Christianity, and keep nothing back through the fear of men.

To God we have to account for the use we make of the gospel

with which he has entrusted us; and how long he will continue us in the exercise of this trust we know not. The present occasion reminds us of the solemn moment when our labours must cease; when these lips that now hold forth the words of eternal life, shall be closed in the silence of death; and these hands which administer to others the bread of life, shall themselves moulder into dust. The loss of our worthy brother, who lately stood here, and occupied this sacred place, not only calls forth our tears of sorrow, but admonishes us to double our diligence in the service of our heavenly master.—Never was there more need, than at present, of zeal and diligence among the Clergy. The great pillars of Christian piety and virtue are endangered by the cant of a liberality of sentiment, that makes no distinction between things sacred and profane; between truth and falsehood; between him who serveth God, and him who serveth him not. And as this rage is violent, the clergy must not expect, while they guard the sacred mounds raised to secure the treasure with which they are entrusted, that they shall meet with no wounds upon their post. Their situation at this time is critical and dangerous; for they are the appointed administrators of the government of the Church and the guardians of its faith. But under all our difficulties in the execution of our office, we have this consolation, that Christ hath promised to be ever with us, and assures us, in common with other Christians, that if we are faithful unto death, we shall receive a crown of life.

Thus I have endeavoured, in as brief a manner as possible, to sketch out the leading features of the religion we profess; and to suggest in plainness and simplicity of speech, the duties of clergymen. I flatter myself thus far that I have spoken in conformity with the spirit of my text; and I must now beg of the laity, more especially the members of this congregation, to listen a few moments to the same plainness of speech towards themselves. You see, my brethren, that I have admonished clergymen, and yours amongst the rest, to faithfulness in the discharge of their clerical duties.—To them I have recommended neither any worldly policy, nor advised them to accommodate themselves to the various religious absurdities which spring up around them; but to preach with boldness the plain truths of the gospel, and endure like good soldiers of Jesus Christ, the dangers and difficulties to which they may be thereby exposed. Permit me now, therefore, to recommend to you the same fidelity in the service of our common Lord; for we are all members of the same body, and have received our respective talents; to every one of us is given grace according to the measure of the gift of Christ. This grace is given to us not only for our own private use and advantage, but that we may exercise it to the edification of the Church; and is given in such a manner, and in such degrees, as is not only consistent with the good order of the Church, but constitutes that subordination and government, which are necessary to its very existence. "To the clergy, as such, one measure is given, and to the laity another. The ecclesiastical measure is given for the preservation of the Church, for the exercise of discipline,

the preaching of the word, and the administration of the sacraments." The clergy are therefore to be submitted to in the exercise of it, not because they are personally better than other men, but because their office is a gift of Christ; it is on this account that private Christians are directed to submit themselves to them that have the rule over them, and watch for their souls. We must remember that God is the God of order, and has from the beginning appointed divers orders in the Church, and has directed private Christians not only to be subject to them that have the rule over them, but to esteem them very highly in love for their works' sake; which disposition will prompt you to obey all their lawful injunctions; to assemble with them at the stated times of devotion; to encourage them in their labours; to support them in the due exercise of their authority; to be tender of their reputation; and to be forward in administering to their necessities. This is the treatment that is due from the laity to the clergy, and without which it is impossible for them to be good and pious Christians.

With each other you ought to live in harmony and love, doing as you would be done by, looking with compassion on the failings and infirmities of your brethren, and using every probable mean of reforming them. You should warn them that are unruly; comfort the feeble minded; support the weak, and be patient toward all men. None should render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.—Be ye followers of God as dear children, and walk in love, as Christ hath loved us, remembering that he hath given this rule as the surest test of our discipleship, and has directed those who love him to keep his commandments. In this way you may grow up into him in all things which is the head even Christ. But this we know, and this therefore we ought to tell you, that the unruly and disobedient have no inheritance in the kingdom of Christ and of God. Let therefore no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. To teach you the necessity of abstaining from evil, and to help you in the acquisition of pure and holy sentiments and affections, Christ hath instituted his ministry. And we are happy this day to congratulate you on the joyful occasion of your having again appointed over you, by the authority of our blessed Lord, another servant of his, to help you forward in so good a work. And it becomes you most heartily to bless God that he hath been thus gracious to you; with greatful hearts to receive this domestic of your heavenly master, and listen with eagerness to those tidings of peace with which he is charged. He comes to you in a manner that entitles him to your confidence; he is placed over you by Christ's authority; he holds fast the form of sound words, that ancient and venerable faith once delivered to the saints; and has given the Bishop and clergy of the diocese every reason to believe, should it please God, that he will be a faithful labourer in this part of the vineyard of Christ.

Encourage him therefore I beseech you, by bringing forth those fruits of righteousness for which his labours are bestowed. When he unfolds to you the doctrines and duties of Christianity, take heed how

ye hear; and when he goes before you in the practice of those duties, see that you follow his example; and pray for him, that the work of the Lord may prosper in his hands, and that he may be instrumental in bringing many sons and daughters unto glory. In order to help you suitably to improve the great blessing now bestowed upon you in this servant of Christ, cast your reflections back, and recollect how you improved under the worthy man who lately laboured among you. Do you feel conscious of never having given him just cause of grief, either by slighting the sacred doctrines he delivered, or neglecting to follow the precepts he laid before you? By this reflection, and a due attention to the intimations of conscience, you will be enabled suitably to improve the advantages now put into your hands. And remember, that as those days are no more to return, when your former minister met you here, and with the affectionate feelings of a friend and brother, pointed you the way to celestial happiness, so are they now fleeting away under the administration of him who has supplied his place. Time is pushing us rapidly forward into eternity, and admonishes us by its speed, to be active and diligent in duty, while it is called to-day, for the night cometh wherein no man can work. "But as Christians let us remember that an everlasting day is to spring from this night, and that at its dawn we are all to appear before the tribunal of Christ. He is no respecter of persons, but will demand an exact account of every man, of us who preach, and of you who hear, and reward them according to their works. Who can express or conceive the amazement of those who have here been unprofitable under the means of grace, when they shall see the day of vengeance approaching, and all the terrors of the last judgment gathering round about them! Then shall the hearts of those who now seem to care for nothing, sink and melt away within them! What would they then give, if they had but been wise enough to attend to instruction while the day of grace lasted! What will then be their sensations, when they shall remember their folly, and be afraid to lift up their heads towards heaven, when their judge is now revealed to every eye, no longer to be neglected or despised with impunity; but, attended with millions of the heavenly host, seated on a throne rendered majestic and terrible with dark clouds and flames of fire."

If you suitably attend to these things, my beloved brethren, it will induce you faithfully to serve God in his holy Church, keeping the unity of spirit in the bond of peace; to watch the dispositions of your hearts; to be constant in your devotions, both public and private, and to use your endeavour to secure to yourselves a continuation of the ordinances of Christianity. This last can be done only by supporting that order of men which Christ hath appointed for their administration. And please to remember that the clergy are no otherwise divided from the laity, than only by being taken out from them to wait continually on the service of our common Lord; to communicate his will; to bear his tidings of peace; to soothe the afflicted members of his body, and to apply the balm and oil prescribed by the great physician of souls, to the wounds inflicted by sin; a circumstance which, instead of estranging, must certainly endear to them all who love the Lord Jesus Christ in sincerity.

FOR THE CHURCHMAN'S MAGAZINE.

ON THE TRINITY.

TO what shall we liken the Holy Trinity? It resembles the human mind. But how? Why, the mind, or rational part, of man, which was *made after the image of God*, (Gen. i. 26. 27.) is a mysterious *Trinity* in *unity*. Its operations may be considered as divided into three kinds, the *understanding*, the *will*, and the *memory;* each of which, when mentioned separately, may be called the *mind*, and *is* called so in scripture, as each person in the Holy Trinity is called God. These three distinct subsistencies or operations, however, do not make three minds, but only one. Where the scripture writers mention *ignorance*, or *blindness of mind*, (Eph. iv. 13.) they mean the *understanding*. Where they speak of *calling things to mind*, and *keeping them in mind*, they mean the *memory;* and where they mention a *ready mind*, a *willing mind*, a *fervent mind*, the *desires of the mind*, &c. they mean the *will*; and in all such expressions they speak with strict philosophical propriety. But though each of these *modes of operation*, may be called by the same common name, yet they constitute but *one mind*—just as the *three persons* in the divine Trinity make but *one God*.

It is also observable, that the different subsistences in this *human Trinity* cannot act separately, or in opposition to each other, any more than can the different persons in the Godhead. The *understanding* cannot act upon any subject unless the *will* chooses and inclines that it should, nor unless the *memory* assists in keeping the subject in mind. The *memory* cannot act, unless the *understanding*, by consent of the *will*, takes some view of the subject; nor can there be any act of the *will*, unless the *understanding* acts at the same time upon the same subject, and the *memory* keeps the subject in view. Thus these different faculties in the human mind cannot act separately or independent of each other; they must all move together, and therefore, though each one in particular may be called the *mind*, yet they altogether make but *one mind*. Of these faculties it cannot properly be said that one is greater or less than another; nor is "one afore or after other" in order of *time;* they are all co-equal and co-existent; But in the order of *nature* there may possibly be a priority. The *understanding* is the fundamental or *parent* faculty—the *will* is begotten by it, and the *memory* proceeds from both. But they all begin to exist and to operate at one and the same moment; nor is there, in point of time, any sensible difference among them.

Similar to this is the *Most Holy Trinity*—the *three Persons* are co-equal and co-eternal. In a strict sense, one is not greater than another, nor was one before another in order of *time*, for they are all equally eternal; they are one self-existent, independent being; each of them may be called God—yet they all make but one supreme, intelligent being; as a man's *understanding*, *will* and *memory*, make but one intelligent mind. "There are *three* that bear record in Heaven, the *Father*, the *word*, and the *Holy Ghost;* these *three* are

one." This is a great *mystery*, but it is as true as it is mysterious; and upon this truth depends the whole fabric of the Christian religion; as the due exercise of a man's reason depends upon his having the full use of the three great faculties of his mind. B.

SKETCH OF THE LIFE
AND CHARACTER OF BISHOP SANDERSON.

THIS most incomparably learned and pious divine was the younger son of Robert Sanderson, Esq. of Gilthwaithall, in the parish of Rotheram, Yorkshire. He was born September 19, 1587, and educated in the grammar school of his native place; at which time he was observed to apply with unwearied diligence to the attainment of learning. The seriousness of his mind was beyond his years, and it was adorned with more than common diffidence. In his behaviour there was so much calmness, and such an obliging manner, that he was affectionately beloved by his master and schoolfellows. And he, even then, seemed to dedicate himself and all his studies to piety and virtue. When he attained to the age of thirteen, his father came with him to London, in order to place him a year, for his further improvement, in one of the more noted schools of Eton or Westminster, and then to remove him to Oxford. But an old acquaintance, whom he waited upon, examined the young man, and admiring the progress which he had already made in knowledge, advised the father to shorten his journey, and leave his son at Oxford. Accordingly the father committed him to the care of the learned Dr. Kilby, then rector of Lincoln College; by whom he was admitted into that society, about the beginning of the year 1601.—He took his bachelor's degree on January 23, 1604. On May 3, 1606, he was chosen fellow of that college, and became master of arts, October 20, 1607. He was elected reader of logic in the following year; and was afterwards an eminent tutor. In 1611, he was ordained deacon and priest by Dr. King, Bishop of London.—And in the years 1613, 1614, and 1616, served the office of sub-rector of Lincoln College. His abilities and behaviour were such, in all these employments, as to procure him both love and respect from the whole society; there being no exception against him, but that he was timorous and diffident even to bashfulnes; an imperfection that he could never get the better of. In the year 1614, he stood candidate for the place of one of the proctors of the university, more out of compliance with the desire of the rector and other members of his college, than to satisfy any ambition of his own; he missed it however for this time. But having published his logic in 1615, he obtained so much credit by his performance, that on April 10, 1616, he was chosen senior proctor without any difficulty. On May 19, 1617, he proceeded to the degree of bachelor of divinity: in the following year he was presented by his relation, Lord Viscount Castleton, to the rectory of Wiberton, near Boston, in Lincolnshire, a living of very good value. But the situation of it was so low and unhealthy, that he resigned it after a year's possession. About that time he was presented by Thomas Harrington, Esq. to the rectory of

Boothby Pannell, in the same county, which he enjoyed above forty years, extremely beloved and esteemed. In this parish, he either found, or made his parishioners peaceable and complying with him in the decent and regular service of God. And thus his parish, his patron and he, lived together in a religious love, and a contented quietness: he not troubling their thoughts by preaching high and useless notions, but such plain truths as were necessary to be known, believed and practised, in order to their salvation; and their assent to what he thought was testified by such a conformity to his doctrines, as declared that they believed and loved them. And he did not think his duty discharged by only reading prayers and preaching, but he practised what his conscience told him was his duty; in reconciling differences, and preventing law-suits, both in his parish and in the neighbourhood. He also visited often sick and disconsolate families, raising them from dejection by his advice and cheerful discourse, and by adding his own alms, if they stood in need of it. Dr. Walton, who gives this account of him, affords a remarkable instance of his doing good, in prevailing upon a rich landlord to forgive a poor tenant his rent, who had had his crop of hay carried off by a sudden flood. After which he adds, "thus he went on in an obscure and quiet privacy, doing good daily both by word and deed, as often as any occasion offered itself; yet not so obscurely, but that his very learning, prudence and piety, were much noted and valued by the bishop of the diocese, and by most of the nobility and gentry of that county." Upon his taking this living, he resigned his fellowship May 6, 1619; and soon after married Anne, daughter of Henry Nelson, B. D. rector of Haugham, in the county of Lincoln. About which time he was made prebendary of the collegiate Church of Southwell; and on the 3d of September, 1629, was installed into the prebend of Farendon, in the cathedral Church of Lincoln. In the beginning of the reign of king Ch. I. he was chosen one of the clerks in convocation for the diocese of Lincoln; as he was also in all the subsequent convocations during that reign. And the debates which threatened to arise in some of them, concerning the obscure doctrine of predestination, made him thoroughly consider that point: and he soon discerned the necessity of quitting the sub-lapsarian way of thinking, to which he had been inclined, as well as the supra lapsarian, which he could never fancy. At the recommendation of Bishop Laud, he was appointed in November, 1631, chaplain in ordinary to king Charles I. who expressed a great regard for him. His majesty was never absent from his sermons, and would usually say, "I carry my ears to other preachers, but I carry my conscience to hear Mr. Sanderson, and to act accordingly."

Being thus drawn out of his privacy, his useful learning, especially as an excellent casuist, gained him great credit from the nobility, and greater from the clergy. On the 31st of August, 1636, when the court was entertained at Oxford, he, among others, was created doctor in divinity. In 1641, he was employed, with two other members of the convocation, in drawing up such alterations as they thought fit in the liturgy, and abating some of the ceremonies that were least material, for satisfying the consciences of the

dissenters; but the troubles which ensued rendered this model of reformation useless.

The year following he was proposed by both houses of Parliament to King Charles, who was then at Oxford, to be one of the trustees for the settling of Church affairs, and allowed of by the King; but that treaty came to nothing. On the 21st of July, 1642, his majesty appointed him regius professor in divinity, in this university, with the canonry of Christ Church annexed to it; which situation the national calamities hindered him from entering upon till Oct. 26, 1646; and he continued undisturbed in it very little more than a year. He was nominated in 1643 one of the assembly of divines, but never sat among them; neither did he take the covenant or engagement. His rectory of Boothby Pannell was sequestered in consequence of it in 1644; but so great was his reputation for piety and learning, that he was not deprived of it. He had the chief hand in drawing up the judgment of the university of Oxford, June 1, 1647, concerning the solemn league and covenant, the negative oath, &c. or their reasons why they could not take their oath, without violating their conscience. When the parliament sent proposals to the king for a peace in Church and State, his majesty desired that Dr. Sanderson, with Doctors Hammond, Sheldon and Morley, should attend him, and give him their advice how far he might with a good conscience comply with those proposals. That request was then rejected, but it being complied with when his majesty was at Hampton Court, and in the Isle of Wight, in 1647, and 1648, these divines attended him there; and Dr. Sanderson often preached before him, and had many public and private conferences with the king, to the king's great satisfaction; who also desired him at Hampton court, since the parliament had proposed the abolishing of Episcopal government, as inconsistent with monarchy, that he would consider of it, and declare his judgment. On the 14th of June, 1648, he was voted out of his professorship and canonry, by the committee for reforming the university, having been summoned before them on the preceding 22d of November. Whether he obeyed their citation or not, does not appear. One Cross was put into the professorship, and Henry Cornish afterwards into the canonry. Unrighteously turned out of Oxford, he withdrew to his living of Boothby, where he hoped to have enjoyed himself, though in a poor, yet in a quiet and desirable privacy; but it proved otherwise. For the soldiers not only came into the Church and disturbed him when he was reading prayers but likewise forced the common prayer-book out of his hands, and tore it in pieces before his face. Shortly after, he was taken prisoner and carried to Lincoln, on purpose to be exchanged for one Clarke, rector of Allington, who had been made prisoner of war by the king's party.—He was soon released indeed, but upon articles; one of which was that the sequestration of his living should be recalled; by which means he enjoyed a poor but contented subsistence for himself, his wife, and children, till the restoration. But though the articles for his release imported that he should live undisturbed, yet he was far from being quiet or safe; being several times plundered, and once wounded in three places; and yet he had no remedy but patience.

During his retirement, he was often applied to for resolution in cases of conscience; so that his genuine correspondence by letters took up the proportion of a day in each week, and more. In 1658, the honourable and most generous Robert Boyle, having read his lectures concerning the Obligation of Oaths, sent him a present of fifty pounds; which was a very seasonable gift, his circumstances, as most of the royalists at that time were, being very low. The restoration of king Charles II. made a great change in them for the better; and therefore to express his joy and thankfulness for that memorable event, he presented to his majesty, on the 23d of July, 1660, a congratulatory address from himself and his brethren, the loyal clergy of the county of Lincoln.

In the beginning of August following, he was reinstated in his professorship and canonry. Soon after, at the recommendation of Dr. Sheldon, he was nominated to the bishopric of Lincoln, and consecrated the 28th of October, 1660. He was then upwards of seventy-three, and enjoyed his new dignity about two years and a quarter; during which time he did all the good in his power, by repairing the palace at Bugden, augmenting small vicarages, and performing acts of charity. A friend taking notice of his bounty, took the liberty to advise him to remember that he was under his first fruits, and that he was old, and had a wife and children yet but meanly provided for, especially if his dignity were considered. To whom he made a mild and thankful answer, saying, "It would not "become a Christian bishop to suffer those houses built by his pre- "decessors to be ruined for want of repair; and less justifiable to "suffer any of those that were called to so high a calling as to *sac- "rifice at God's altar*, to eat the bread of sorrow constantly, when "he had a power, by a small augmentation, to turn it into the bread "of cheerfulness; and wished, that, as this was, so it were also in "his power to make all mankind happy; he desired nothing more; "and, for his wife and children, he hoped to leave them a compe- "tence, and in the hands of a God that would provide for all that "kept innocence, and trusted his providence and protection, which "he had always found enough to make and keep him happy."

In 1661 he was one of the commissioners, or rather the moderator, at the Savoy conference. In the account of that conference, R. Baxter calls him a very worthy man, and commends his learning, worth, and gravity; but pretends that injuries, partiality, temperature, and age, had caused great *peevishness* in him; which he repeats elsewhere. The bishop was even with him; for it is reported that Baxter appeared to him to be so bold, so troublesome, and so illogical in the dispute, as forced him to say, with an unusual earnestness, "that he had never met with a man of more pertina- "cious confidence, and less abilities, in all his conversation."

He died Jan. 29, 1662–3, in the 76th year of his age, and was buried the third day after, in the chancel of Bugden Church, with as little noise, pomp, and charge as possible, according to his own direction. His behaviour had in it much of a plain comeliness; ceremony he disregarded. He was endowed with great wisdom, integrity, and innocence. His memory was firm, but sometimes

could not be duly exerted by reason of his excessive bashfulness and modesty. His learning is universally allowed; and his writings, for good sense, clear reasoning, and a manly and lasting style, have, and always will be esteemed. Besides his great knowledge in the fathers, schoolmen, and casuistical controversial divinity, he was exactly versed in the history of our nation, whether ancient or modern; was a most curious antiquary, and an indefatigable searcher into records; he was also a complete herald and genealogist. The most worthy, as well as the most learned of his contemporaries, speak of him in the most respectful terms. Bishop Prideaux calls him "that clear and solid man, Mr. Sanderson; none states a question "more punctually, resolves it more satisfactorily, or answers all "objections more fully." Archbishop Usher styles him the judicious Dr. Sanderson; and says, that in a case he had proposed to him, he returned a happy answer, that satisfied all his scruples, and cleared up all his doubts.

"That *staid* and *well-weighed man*, Dr. Sanderson," says Dr. Hammond, "conceives all things deliberately, dwells upon them "discreetly; discerns things, and that differ, exactly; passeth his "judgment rationally, and expresses it aptly, clearly, and honestly."

Mr. R. Baxter professes he honoured him for his learning, judgment, moderation, and piety. Bishop Hall styles him "the most *exact and faithful casuist* living." And Dr. Fuller, "a no less plain and profitable, than able and "profound casuist."

EXTRACT FROM BISHOP SANDERSON'S WORKS.

"IT was Simon Magus's error to think that the gift of God might be purchased with money; and it hath a spice of his sin, and so may go for a kind of simony, to think that spiritual gifts may be purchased with labour. You may rise up early and go to bed late, and study hard, and read much, and devour the marrow of the best authors, and when you have done all, unless God give a blessing unto your endeavours, be as thin and meagre in regard of true and useful learning, as Pharaoh's lean kine were after they had eaten the fat ones. It is God that both ministereth seed to the sower, and multiplieth the seed sown; the principal and the increase are both his.

"It is clear that *all* Christian virtues and graces, though wrought immediately by us, and with the free consent of our own wills, are yet the fruit of God's spirit working in us. That is to say, they do not proceed originally from any strength of nature, or any inherent power in man's free will; nor are they acquired by the culture of philosophy, the advantages of education, or any improvement whatsoever of natural abilities by the helps of art or industry: but are in truth the proper effects of that supernatural grace which is given unto us by the good pleasure of God the Father, merited for us by the precious blood of God the Son, and conveyed into our hearts by the sweet and secret inspirations of God the Holy Ghost. Love, joy, and peace are fruits, not at all of the flesh, but merely of the spirit.

"All those very many passages in the New Testament which ei-

ther set forth the unframableness of our nature to the doing of any thing that is good, (*not that we are sufficient of ourselves to think a good thought; in me, that is in my flesh, there dwelleth no good thing*; and the like,) or else ascribe our best performances to the glory of the grace of God, (*without me you can do nothing. All our sufficiency is of God. Not of yourselves; it is the gift God. It is God that worketh in you both the will and deed*; and the like,) are so many clear confirmations of the truth. Upon the evidence of which truth it is that our mother, the Church, hath taught us in the public service to beg at the hands of Almighty God that he would *endue us with his Holy Spirit, to amend our lives according to his holy word:* and again, (consonantly to the matter we are in hand with, almost *in terminis*,) that he would *give to all men increase of grace to hear meekly his word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.* As without which grace it were not possible for us to amend our lives, or to bring forth such fruits, according as God requireth in his holy word.

"And the reason is clear: because as the tree is such must the fruit be. Do men look to gather *grapes of thorns or figs of thistles*; Or can they expect from a *salt fountain* other than brackish water? Certainly, what is born of flesh can be no better than flesh. *Who can bring a clean thing out of that which is unclean?* Or how can any thing that is good proceed from a heart, all the *imaginations of the the thoughts whereof are only and continually evil?* If we would have the fruit good, reason will (and our Saviour prescribeth the same method) that order be taken, *first to make the tree good.*

"But you will say, it is impossible so to alter the nature of the flesh as to make it bring forth good spiritual fruit; as it is to alter the nature of a crab or thorn, so as to make it bring forth a pleasant apple. Truly, and so it is: if you shall endeavour to mend the fruit by altering the stock, you shall find the labour altogether fruitless; a crab will be a crab still, when you have done what you can: and you may as well hope to wash an Ethiopian white, as to purge the flesh from sinful pollution.

"The work therefore must be done quite *another way:* not by *alteration*, but ADDITION. That is, leaving the old principle to remain as it was, by superinducing *ab extra* a *new principle*, of a different and more kindly quality. We see the experiment of it daily in the grafting of trees; a crabstock, if it have a cion of some delicate apple artfully grafted in it; look what branches are suffered to grow out of the stock itself, they will all follow the nature of the stock, and if they bring forth any fruit at all, it will be sour and stiptic.—But the fruit that groweth from the graft will be pleasant to the taste, because it followeth the nature of the graft. We read of *logos emphutos*, an engrafted word. Our carnal hearts are the old stock; which, before the word of God be grafted in it, cannot bring forth any spiritual fruit acceptable to God: but when, by the powerful operation of his Holy Spirit, the word which we hear with our outward ears is inwardly grafted therein, it then bringeth forth the fruit of good living. So that all the bad fruits that appear in our lives come from the old stock, the flesh: and if there be any good fruit of the spirit in us, it is from the virtue of that word of grace that is grafted in us."

What modern philosopher or divine can rival this great prelate? His *Prælectiones* rank him with Aristotle; his piety, with the chief of the apostles.

ON ENTHUSIASM.

ENTHUSIASM is commonly used and understood in a bad sense; but if its real meaning be attended to, it may certainly admit of a very fine one. It means a consciousness or persuasion that the Deity is actually present, by an immediate emanation or impulse on the mind of the enthusiast; the reality of which, in certain cases, is the doctrine of the Church and of the gospel; a doctrine sufficiently consonant to reason, and not necessarily connected with self-delusion, folly, madness, or fanaticism.

But because many have made pretensions to the privilege of God's immediate presence in their hearts, whose lives and conduct gave reason to suspect that they were not thus favoured, the word enthusiasm, which, in common language, expressed their false pretensions, has fallen into disgrace, and now often implies no more than the idea of a bigot, or a devotee, weakly deluded by the fond visions of a disordered imagination.

But let not enthusiasm of the better kind, a modest confidence of being assisted, as the gospel promises, by the agency of the Holy Spirit, be involved in undeserved disgrace. We are taught that the divinity resides in the pure heart. The belief of it is indeed enthusiasm, but it is enthusiasm of the noble, the virtuous, the necessary kind. The ardour which it inspires is laudable. Like that of all other good things, the corruption and abuse of it is productive of great evil; but still it is not itself to be exploded.

There is, indeed, a cold philosophy, which seems to discourage all the warm sentiments of affection, and will hardly allow them in any thing which concerns religion. It aims at reducing theology to a scholastic science, and would willingly descant on the love of God, and the sublimest discoveries of the gospel, in the same frigidity of temper as it would explain the metaphysics of Aristotle. But there is a natural and laudable ardour in the mind of man, whenever it contemplates the magnificent objects; and which is certainly to be expected, when that object is the Lord God omnipotent, and the human soul, the particle of Deity, aspiring at re-union with the Supreme Being, and meditating on immortality.

Is there not an ardour of enthusiasm which admires and produces excellence in the arts of music, painting, and poetry? And shall it be allowed in the humble province of imitative skill, and exploded in contemplating the GREAT ARCHETYPE of all; the source of life, beauty, order, grandeur, and sublimity? Shall I hear a symphony, or behold a picture, a statue, or a fine prospect, with rapture, and at the same time consider God, who made both the object and the sense that perceives it, with the frigid indifference of abstracted philosophy? Shall I meditate on heaven, hell, death, and judgment, with all the coolness with which a lawyer draws a formal instrument, an arithmetician computes a sum, or a logician forms a syllogism in mood and figure?

Such coolness, on such subjects, arises not from superiority of wisdom, but from pride and vain philosophy, from acquired *calosity* or natural insensibility of temper. God has bestowed on man a liveliness of fancy, and a warmth of affection, as well as an accuracy and acuteness of reason and intellect; he has bestowed a HEART vibrating with the tender cords of love and pity, as well as a *brain* furnished with fibres adapted to subtle disquisition.

The scriptures afford many examples of a laudable and natural enthusiasm. *My heart was hot within me*, says David; and the warm poetry of the psalms, the rapturous style of prophecy, are proofs that those who have been *singularly favoured* by God, were of tempers which the modern philosophers would call enthusiastical. Their fire was kindled at the altar. St. John was a burning and a shining light. St. Paul was avowedly of an ardent temper, and a glowing imagination; nor did our Saviour himself express his sentiments in the cold language of the Aristotelian school, but with emphasis and pathos.

They who rail at enthusiasm, in general terms, and without making a due distinction between the scriptural and the false kind, consist either of those who laudably endeavour to discredit the pretensions of the hypocrite, and the weak brother; or of those who, from their speculative habits, their cold tempers, or irreligious lives, labour to discountenance all pretensions to an excellence and purity, which they never felt, and to which they could not rise.

Whoever believes what the scriptures indisputably affirm, that the *body is the* TEMPLE OF THE HOLY SPIRIT, and that he actually resides in it, when it is purified sufficiently for his reception, is so far an ENTHUSIAST: but let him glory in the appellation, for he is such an one as every Christian, who thinks and feels in conformity to the gospel he professes, must be of necessity. If he denies the agency of the Spirit of God on the soul of man, he denies the most important doctrine of revelation, and must be a stranger to its finest effects on the human bosom.

But since such is the case, let those who very laudably write against enthusiasm of the false kind, take care not to confound truth with falsehood; and not to proceed to such an extreme in refuting the pretensions of hypocrites, fools or knaves, as to infringe on the genuine and sublime doctrine of grace, the glory of the everlasting gospel. KNOX'S CHRISTIAN PHILOSOPHY.

THE HAPPINESS OF HEAVEN.

IT is the peculiar felicity of heavenly pleasure, that, on our entrance upon it, it shall be new to us, infinitely exceed our expectation, and is such as *eye hath not seen; nor ear heard; neither hath been conceived by the human heart.*

Though language is not competent to express, nor our finite capacities able to comprehend the delights of heaven, the Almighty, in condescension to our limited conceptions, hath been pleased to shadow them forth by several metaphorical expressions, and earthly similitudes.

How invaluable in our estimation is life? To preserve which, who

regardeth his gold, or who his pain? But *immortal life* shall be enjoyed by the person of religion. *Whosoever liveth, and believeth in me*, says the divine Saviour of men, *shall never die*, eternally.—*To him who overcometh will I give to eat of the tree of life, which is in the paradise of God. Be thou faithful unto death, and I will give thee a crown of life.*

How pleasant to the eye is *light?* But the heavenly Jerusalem is blest with an everlasting and divine refulgence. It hath *no need of the sun, neither of the moon to shine in it; for the glory of the Lord enlighteneth it, and the Lamb is the light thereof.*

How great are the attractions of *wealth;* especially of an estate which is deemed permanent in its continuance? But is there not an inheritance incorruptible, and unfading, reserved in heaven for the saints?

The pleasures of *victory!* How great, how exalted are these! And shall not those who triumph over their spiritual adversaries, be esteemed as conquerors, be invested with the *palm of victory?* Will they not, attired with robes of whiteness, with joy ineffable, exult in their conquest, and for their *salvation give glory unto God and to the Lamb?*

The splendour of *royalty*, or of *government!* How doth this captivate the hearts, and engage the attention of men? And will not *crowns of gold* be conferred on the redeemed? To them will it not be granted to *sit with Christ in his heavenly throne?*

Happiness! How natural, how fervent are our aspirations after it? And at the right hand of God, will there not flow, for ever flow, *rivers of pleasure?*

Besides these, and other metaphors of similar import, which serve to convey some general idea of the happiness of the blessed, we are favoured with divers passages of sacred writ, which mention some particulars of their felicity; as in the ensuing instances.

It is said, *They rest from their labours.* And how great is the *labour of love*, of the Christian of faithfulness, zeal, and sincerity; satisfactory, it is true, to the spirit, but often unpleasing to the flesh? How unremitted his vigilance against the foes to his redemption? How painful the imperfections of humanity? How sensible, how manifold the miseries of mortality?

But from all these shall he be delivered. No longer will he hear the voice of slander; conversation of impurity, nor be assaulted by spirits of wickedness! No longer conflict with evil! No more feel the pressure of adversity! *Each tear shall be wiped from his eye! And there shall be no more death; neither sorrow, nor crying; neither shall there be any more pain!*

Not only will the righteous be delivered from every ill, but participate of every good, of every pleasure capable of being enjoyed by a mind of peace, purity and wisdom. To develope the mysteries of providence, and the secrets of the divine word! The converse of patriarchs, prophets, apostles, saints, angels and archangels!—The knowledge, love, and presence of the Eternal! His holy service! The anthems of his praise! The songs of their salvation! These, how delightful! These, how extatic! *Thou art worthy, O Lord, to receive glory, and honour, and power*, will they say in sacred

song, *for thou hast created all things, and for thy pleasure they are and were created. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; for he hath redeemed us by his blood, out of every kindred, and tongue, and nation, and made us kings and priests unto our God.— Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.*

The remembrance of our deeds of virtue! how happy, even here? And will not the faithful enjoy a retrospective view of their acts of piety hereafter? *Their works shall follow them;* not, however, for their justification at the bar of justice, but as testimonies of their fidelity, and for their pleasing contemplation.

To *walk with Christ himself in white!* Ever to be his associates! How great the dignity!

The city of God! The habitation of the Deity! Most grand in its disposition and construction! composed of the richest materials! formed and embellished by infinite wisdom! How magnificent! How resplendant? And how honoured and happy will be those of mankind, who shall be citizens of this city; be deemed as *pillars in its Temple*, and ennobled by that *new name*, which shall be given them by their divine Redeemer?

But however high the honour; however sublime the pleasures of those who, receive salvation, they will never satiate; never cease. This is the perfection of their bliss. Enjoying God, they enjoy consummate immortal happiness.

An eternity of pleasure, and so exquisite that it mocketh all description, surpasseth all conception! Pleasing thought! Rapturous idea!

When arrested by the hand of death, how ardently doth the libertine wish to be restored to health, that he may partake, though for a few years only, of the impure, unsatisfying, insipid enjoyments of sin? Would a compliance with his request give joy to his heart, transport to his soul? How much greater reason hath he to rejoice who shall possess pleasures so transcendant, that they can be conceived only as enjoyed, and whose duration will be coeval with eternity. [*Christian's, Scholar's, and Farmer's Magazine.*]

ADDRESS FROM A CLERGYMAN,

ON DRUNKENNESS.

INEBRIATION is the use of spiritous liquors to excess, whereby men become deprived of their reason, and, of consequence, their capacity to discharge their duty to God, themselves, and their fellow creatures. There are *various degrees* of this vice, and, it may be observed, *different species* of it; for men may be intoxicated also, with the love of riches, honour, guilty pleasures, anger, pride, malice, hatred and revenge; and it is not uncommon to behold the unhappy effects of such intoxication, especially those which proceed from *anger*.

Drunkenness is *opposite* to *sobriety* and *temperance*, which are repeatedly enjoined on us by divine authority. St. Peter, for instance, exhorts us to "add to our faith, virtue, knowledge, *temperance*, patience, godliness, brotherly kindness, and charity."* "The grace of God," saith St. Paul, "that bringeth salvation, hath appeared to all men, teaching us to deny all ungodliness and worldly lusts, and to live *soberly*, righteously, and godly in this present world."† And "let us walk honestly," saith this Apostle, "as in the day; *not* in *rioting* and *drunkenness*; not in chambering and wantonness!"‡

How *explicitly* is this *sin forbidden?* "Woe unto him," saith a prophet, "that giveth his neighbour drink! that putteth thy bottle to him, and makest him *drunken* also!"§ "Take heed to yourselves," says our Saviour, "lest at any time your hearts be overcharged with surfeiting, and *drunkenness* and the cares of this life, and so that day come upon you unawares."¶ "And be *not drunken* with wine," saith an Apostle, "wherein is excess; but be ye filled with the spirit!"*

The *causes* of inebriation are *various*. It may be remarked, that it is not natural to men; some abhor it; we have no innate thirst for it, and it is unknown to many nations. Mankind, generally, become attached to it by *degrees*, and by means of *evil company*. So true it is, that "evil communication corrupts good manners!"

This vice is attended with *numerous unhappy consequences*. It is not only disgustful to heaven, but, as hath been noticed, how doth it disqualify men for the worship and service of God, and also the enjoyment of him! How doth it incapacitate them to be of utility either in Church or state, and occasion them to be not only an incumbrance, but as pests to society! How reproachful is this evil to Christianity! How degrading to human nature! How injurious to our bodies; how productive of sickness, pains, and death! Doth it not often dissipate our property, and clothe us with rags? Doth it not consume our time; render us truly contemptible; subject us to worldly shame and punishment? Doth it not lead to many vices; pollute the soul; destroy in us all sense of religion; and, frequently, occasion an entire inattention to all the means of grace? What discord, distress and unhappiness doth it cause in families! And when this vice is indulged by the sex, how odious doth it render them! Doth it not often deprive them of their prudence and delicacy; rob them of their modesty and virtue; occasion husbands to grieve; daughters to blush?—The ill effects, indeed, of inebriation, are innumerable. It shall only be further observed, that finally, it will exclude us the kingdom of heaven. "Be not deceived," saith St. Paul, "neither thieves, nor coveters, nor *drunkards*, nor revilers, nor extortioners, shall inherit the kingdom of God."† How incapable indeed, would be a *drunkard*, a person immersed in sensuality, *stupified* by *liquor*, to enjoy the pure, the rational, and sublime delights of heaven! Totally depraved, heated by spirits, he seems to be fit only for the infernal regions!

* 2 Pet. i. 4, 5, 6. † Titus ii. 11, 12. ‡ Rom. xiii. 13. § Hab. ii. 15.
¶ Luke xxi. 34. * Ephes. v. 18. † 1 Cor. vi. 10.

How *prevalent* is the crime of intoxication! Is it not committed by *some* of every character; learned and unlearned; rich and poor; bond and free; young and old; male and female, and even (it is mentioned with inexpressible sorrow) by *clergy* as well as *laity!* And this too, openly; without reserve; without shame! Not so was it in the days of the Apostles! "They who were *drunken*," says an Apostle, "were *drunken* in the NIGHT!"* Drunkards were then *ashamed* to show their *faces* in OPEN DAY; consequently, they regarded *drunkenness* to be *disgraceful!* How much the *reverse* is it in this age of *mental improvement* and *polished manners?*

READER! Suffer it to be enquired,—Art thou *chargeable* with *this vice?* If thus, what is thy character?

Perhaps thou art a *magistrate?* No longer disgrace thy country and thine office! No longer corrupt others by thy evil example!

It may be thou art a *father* of a *family!* Venerable name! *Once* thou wast revered for thy industry, economy and virtues? Thy "hand of diligence began to make thee rich!" Order, decorum, peace, prosperity, dwelt in thy habitation! How is the scene changed! *Forbear* the *inebriating draught!* This is enjoined thee by wisdom, by virtue, by interest, and by the wife of thy bosom! O! let her not *weep;* let her not *plead* with *thee* in vain! Regard her peace, her felicity! Compassionate thy children! Thou art *their* FATHER! To *thee* GOD hath ordained *they* should *look* for support, for counsel, for example! To *them* be not a curse, instead of a blessing! Take pity also on *thyself;* regard thy reputation; thy happiness in this world, and also in the world to come!

It is possible, thou art a wife!—Wit, beauty, virtue, every amiable temper, every desirable accomplishment; the most engaging manners, were thine! Thou wast the pride of thy sex; the delight of thy friends; the joy of thine husband; an happy example for the imitation of thy daughters!—But how art thou *fallen;* how *degraded!* How dost thou afflict the husband of thy love! How art thou pitied, avoided by thy friends! How dost thou pain thy amiable daughters! They *blush* for *their mother;* they strive, but in vain, to conceal her *intemperance* and *folly* from the world? (Unhappy daughters! Who but must weep for you; deplore your state!) What infamy and wretchedness attend thyself!—And will thou still *persevere* in so disgraceful, so destructive a practice?—Art thou totally devoid of sensibility? Hast thou remaining no sense of duty nor honour? No regard for the felicity of thyself nor others?—Be entreated, madam, without delay, to "reverence thyself;" that others may again revere, admire, and love thee! That thou mayest again do honour to thy sex; give joy to thine husband, be the delight of thy children!

But perhaps, thou art *a son*, an *only son*, of thy *widowed mother!* On thy education she has bestowed almost the whole of the portion left for her support! On thee she gazed with rapture!—"Providence," she cried, "hath *taken from me* the husband of my love!" Worthy man! My greatest earthly joy! From *thee* I *parted!* Pain-

* 1. Thes. v. 7.

ful was the separation! I murmured not! "Heaven's will be done," I said! And thou, O my much loved daughter! for *thee* I *mourned* when thou wast *torn from me* by the hand of death! Distress is mine! But still, kind heaven reserves for me *some* consolation! It is *thee*, my son, the image of thy father! Thou wilt bear his name with honour! Thou wilt solace me through life, and support me in my declining years!"—Fond, but *vain* expectation! Unhappy mother! But more unhappy son! Return, *haste* to comfort thy parent! Dry up her tears! Remember the example of thy virtuous father! Remember thy GOD of goodness—even now "in the days of thy youth!"

It is not impossible but thou art a *preacher* of righteousness; "a *man* of GOD,"—and yet *ungodly*—a DRUNKARD!—Good God! is it thus?—Does *such* a character exist; of *all others* the most disgraceful? Dear Sir, awake! Open your eyes! Reflect a moment! What hast thou done? What art thou doing? What is thy state? Happy would it have been for thee; happy for religion, if thou "hadst not been born," or not intruded thyself into the priesthood, unless thou shalt *repent!*—No longer suffer "the name of Christ to be blasphemed through you!" What an EXAMPLE to thy *flock!* How *able* to *instruct*, to *reclaim* the *vicious* and *intemperate!* "Thou that teachest another, teachest not thou thyself?"—How wilt thou give an account of thy *stewardship?* How wilt thou be *terrified* when the *blood* of *souls* shall *cry aloud* to heaven for *vengeance* against thee? How will thou *sustain* the indignation of the Almighty? Cease, *O*, *cease* to be the *scoff* of the *wicked;* the *grief* of the *righteous;* to be a reproach to Christianity; an enemy to religion and thyself! Consider that thou standest on the *precipice* of *eternal destruction!* Attend, with seriousness, to the solemn declaration of the great Judge of quick and dead! "If that evil servant shall say in his heart, My Lord *delayeth* his coming; and shall begin to smite his fellow servants, and to eat and drink with the *drunken;* the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth!"*

Happy is it, that persons of inebriation, of every description, may *yet retrieve* their character; may be *restored* to their country, their friends, their families, to enjoyment, to honour, to virtue, to the favour of heaven!—But let not their powers of reason be *further debilitated* by the force of *evil habit!* Let them *deplore* their past intemperance! With *invincible fortitude*, through divine aid, *resolve* to be *temperate*, to be *righteous!* To *avoid* even the *very appearance* of the evil that is attended with so many baleful consequences!

* Matt. xxiv. 48, &c.

FOR THE CHURCHMAN'S MAGAZINE.

Mr. Editor,

I PROCURED a copy of the annexed Sermon from the reverend Preacher, who delivered it at the opening of the Convention of the Protestant Episcopal Church in the State of Maryland. I take the liberty to request a place for it in your Magazine, in the hope that the sound truths which it contains will render it acceptable to your readers. A SUBSCRIBER.

A SERMON,

Preached at the opening of the Convention of the PROTESTANT EPISCOPAL CHURCH, in the State of Maryland, on Tuesday, in Whitsun Week. June, 1806. By the Rev. *John Kewley*, Rector of Chester Parish, Kent county, Maryland.

1 CORINTHIANS, iv. 1.

Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God.

THE reflecting mind cannot fail of discovering in all the proceedings of God with man, the marks and characters of infinite wisdom and goodness. These glorious attributes eminently appear in that method of grace which he hath devised and executed for the purpose of making men acquainted with his will, of restoring them to his image and favour, and of making them eternally happy with him in the life to come.

While man retained his original rectitude and innocence, he could see and converse with his God, and live. God himself vouchsafed to be his instructor and guide. But when by disobedience he lost his primitive perfection, no longer was he capable of enjoying this glorious prerogative. The sight of God was too pure, too bright and dazzling for human eyes then to behold—his voice too tremendously awful for human ears to hear. No flesh could stand in his all-glorious presence; no pulse, but must have ceased to beat at the sound of his almighty voice. Therefore, in condescension to human frailty, in compassion to human want, and in mercy to human misery, God in times past, spake unto our fathers through the medium of holy inspirations, visions, dreams, angelic messengers, and signs from heaven. In this manner he commissioned men, from time to time, to exercise the prophetic office, and to declare the purposes of his grace and mercy. Thus God from the beginning, gradually unfolded, through the instrumentality of men, divinely constituted his ministers, the designs of his wisdom, for the restoration of our fallen race.

Ever mindful of the human family, God in fullness of time, sent forth his only begotten son, *by whom also he made the worlds, who was the brightness of his glory and the express image of his person*, to take our nature upon him, and to accomplish and perfect in that nature the redemption of mankind. He sent him forth to seal a covenant of grace and mercy between an offended God, and offending man with his own blood; to publish to man the terms and conditions thereof; and to confirm and establish that covenant in his Church which

is his kingdom on earth. In the exercise of his divine commission, our blessed Lord appointed officers to transact the affairs of his spiritual kingdom in his name, and by his authority, and he determined the mode in which his kingdom should be supplied with a succession of officers and ministers, even till he shall come again in glory to receive the faithful observers of the covenant into everlasting habitations.

These officers are those persons whom the Apostle in our text calls the *ministers of Christ, and stewards of the mysteries of God.* They are ambassadors of God, duly authorised to publish his holy word to man, and to whose declarations men are bound to pay attention. For Christ hath said unto them, *he that heareth you, heareth me, and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.* They are stewards in God's household on earth, to distribute to each their portion of food in due season. To them is committed the ministry of God's word, and administration of his sacraments. It is their office to declare the terms of the covenant of grace, to admit to the external privileges thereof, and to perform and confirm all instituted federal acts between God and man. They are authorized to pronounce the pardon and absolution from sin in the name of Christ to the believing and obedient penitent, and on them also a duty is imposed of declaring God's judgments against the disobedient and impenitent. From Christ alone these powers can be derived; and only in that order appointed either by himself or the ministry of his Apostles. The best and holiest of men, however high in office, or however great their civil power may be, cannot confer them; neither can popular prejudices, nor the erroneous, but too generally received notions respecting the Christian ministry; nor the sanction nor example of men professing the most exalted piety, excuse any one from the guilt of sacrilege, or preserve him from the condemnation due to the gainsaying of Core, who presumes to set aside apostolic order, and to usurp, without a proper and valid appointment, the Episcopal, Priestly, or Diaconal office.

God is manifested to us both in the works of nature and in his holy word, as a God of order, and not of confusion. True religion has from the very beginning been conducted and conveyed from one generation to another to another in an orderly manner, through a regular ministry or priesthood: And whenever any extraordinary messenger was sent, he was invested with the power of manifesting his mission, by some miraculous signs or operations. The order of priesthood, from Adam to Moses, was hereditatary in the first born son: Hence the profaneness of Esau in selling his birth-right. From Moses to Jesus Christ, a peculiar family was dedicated to the priestly office; and during the apostolic age, that mode of conveying down the ministry of Christ's Church, was determined and fixed, which was to continue to the end of the world; which ministry is an *honour, which no man taketh unto himself, but he that is called of God as was Aaron.*

God, therefore, now as well as of old, communicates the blessings of his grace, and the knowledge of his will to the world, through the

ministry of men, who are separated to this work and office, agreeably to the instituted order; and who are accountable to him for the due discharge of the duties thereof. To such a ministry his spirit is promised, and to their ministrations graces are attached. But neither the assistance of his spirit, nor any other blessing, has he promised to usurpers of this office; who like Korah, Dathan and Abiram, constitute themselves priests and ambassadors of God. Being led by a spirit which refuses to be tried by the rule of the spirit of truth, they are rebels against that order which Christ ordained; and which his Apostles, by the direction of the Holy Spirit, confirmed in the Church.

That we, my reverend brethren, are in possession of a ministry instituted by Christ and his Apostles, is what I conceive no protestant either of the Episcopalian or Presbyterian denominations will deny. We having derived our orders from the British Bishops; who are the acknowledged Bishops of a Church and nation, which took special care at the reformation to preserve that Episcopal succession, which she received with the Christian religion. This is a fact which is proved by the most authentic records.

Against the lawful and valid ministers of God's word and sacraments, a woe is denounced, if they preach not the gospel, or if they shun to declare the whole counsel of God. To them is applicable what was said to the prophet Ezekiel—*I have set thee, O Son of Man, a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.*

Highly responsible then are we, my reverend brethren, to our chief Bishop, for the safety of the souls he hath committed to our care. Have we not therefore cause to be alarmed, when we see no improvement in the morals and manners of our flocks, nor benefits resulting from our labours. Surely on such occasions, we ought to be jealous of ourselves, and to be stirred up to greater exertions. We are indeed the ministers of Christ, and stewards of the myteries of God; and so ought we to be esteemed. But yet it is our duty to make full proof of our ministry, by speaking the things which become sound doctrine; by building up the Church; by defending her, as far as in us lies, from the attacks of her enemies; and by seeking the improvement and salvation of ourselves, and all who hear us.

All the truths of the gospel without exception are objects worthy of the consideration of Christians, and ought all to be proposed and explained by Christian ministers to their hearears. But yet there may be, and indeed are, occasions where it is necessary that some particular subjects should be more peculiarly and frequently enforced than others. Thus when in times past, certain sectaries maintained doctrines subversive of the obligations of morality; to coun-

teract their errors, it was deemed expedient to insist, in a more particular manner, on the excellence of moral virtue. And should a doctrine be preached which tends to lead the people to suppose they can attain salvation without obedience to the positive institutions of Christ, it then would become the ministers of Christ to vindicate their injured master's wisdom; and shew that no one has any ground to expect salvation, who turns his back upon the ordinances of Christ; and that no promise is made that a man shall attain the end of his calling, who wilfully neglects the means appointed to conduct him thereunto.

When we observe the essential doctrines of our holy religion perverted by misconstruction; then, instead of concealing, or receding from any part of these doctrines delivered in scripture, we should be more diligent in exposing the popular errors respecting them; and more frequently and strenuously enforce them in the true and genuine sense of the gospel. When, for instance, it is maintained, that man is justified by faith alone, the fruit of good works being either overlooked or disparaged, we should then insist more strongly that we are indeed justified by faith only; but that this doctrine is not intended to signify that faith produces justification, in the manner that a charm or talisman is supposed to cure diseases, without any real virtue; but that faith includes obedience to the whole religion of Jesus Christ; and that belief and practice must be united to compose that genuine faith, which is the appointed means of justification; our own works or deservings being utterly unavailing to obtain it of themselves; and that the outward act considered independently of the inward principle, from whence it proceeds, is as nothing in this affair. For whatever real value there may be in any action, must be derived from the motive, the intention and good disposition of the agent; a true justifying faith is that which worketh by love; the genuine and necessary effects of which are repentance and every good work. [*To be continued.*]

CASTELLIO'S TRANSLATION OF THE BIBLE.

PSALM lviii. 9. *Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living and in his wrath.*—Here there seems to be a confusion of ideas, and an obscurity through which hardly any meaning can be discerned. But according to Castellio, the sense is perfectly clear: *As your pots which have not felt the thorns, so may they be bruised and vexed in wrath.* The passage thus rendered becomes a simple and apt comparison. As earthern pots which have not been burnt, and consequently easily broken, so may the wicked be demolished by one touch of God's displeasure. In confirmation of this rendering, it is worthy of remark, that the same comparison occurs in Psalm ii. 9—*Thou shalt dash them in pieces like a potter's vessel.*

Again, Psalm lxviii. 30. *Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver; scatter thou the people that delight in war.*

Bulls and *calves*, are no doubt here used metaphorically for men; but still the figure appears to be unnaturally, and not very intelligibly applied. And besides this, what is to be understood by *submitting themselves with pieces of money?* It is certainly difficult to say. But Castellio, by turning the metaphor into a comparison, and giving the latter obscure phrase quite another sense, makes the whole clear and manifest. *Rebuke the company of spearmen, the multitude of those who, being covered with much spoil of silver, are as bulls among the calves of the herd; scatter thou the people that delight in strife.*— Here also we have an apt and striking similitude, representing the character of the unruly, the turbulent, and the ambitious; who to gratify their pride, and thirst of gain, stir up strife and contention, and as bulls amid the smaller herd, tyrannize over their weaker fellow-men.

But whatever may be thought of the two foregoing instances, in what follows there can be no doubt where the reference is. Psalm lxxii. 16. *There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.* To say the least, the expression is here aukward and flat, and but little worthy the dignity of the subject, which is David's prophetical panegyric on the reign of his son Solomon. But according to Castellio, the verse runs thus; *He shall be like handfuls of corn cast into the earth, whose fruit on the mountain's top waves like Lebanon, and the city shall flourish as the grass of the field.* Thus we see the blessing of Solomon's reign depicted by a double, or rather triple similitude; an abundant crop of corn on a fruitful hill, waving in the wind, like the pines of Lebanon, and the city Jerusalem flourishing like the grass. These are beauties which at the utmost are but faintly discernible in our Bible translation; scarcely have we a glimpse of this happy image of national prosperity.

POETRY.

THE CHRISTIAN'S FORTITUDE IN THE HOUR OF DEATH.

WHY should my soul start back with fear,
At the grim form of ghastly death?
What tho' the dreaded monster near,
Should strike his dart and stop my breath?

My soul secur'd by sov'reign grace,
May death's worst terrors then defy;
May all its horrors boldly face,
Rejoice in life, nor dread to die.

Fir'd with the hopes of heav'n, I view
Its ten-fold horrors with disdain:
My Saviour's death my hopes renew,
Who spoil'd its sting, and left its pain.

The guilty soul shall view with dread,
The ghastly monster's fatal dart;
While levell'd at his impious head,
Immortal anguish strikes his heart.

Not so the saint whose pardon'd guilt
Inspires his breast with joys divine;
The saint around whose fainting head,
Immortal bliss and glory shine.

This be my lot when death's cold hand
Shall seize this feeble mortal clay;
With joy I'd wait the great command,
Nor in this prison wish to stay.

With horror let the sinner die,
And headlong, plunge into despair;
My hopes, secur'd, shall reach the sky,
And angels shout my spirit there!

CHARITY, OR CHRISTIAN LOVE.

WHAT tho' I boast the ways of heav'n to scan,
In all the tongues and eloquence of man,
Or could I modulate with lips of fire,
In strains which list'ning angels might admire:
Did science her mysterious page unroll,
And with sublimer truths enlarge my soul;
Did prophecy, in one expanse of light,
Lay all the future open to my sight:
What tho' my faith all miracles display,
Bid plains ascend, and mountains melt away,
Rocks at my fiat into ocean hurl'd
And earthquakes break the order of the world;
Or could I regulate the obedient sun,
In other orbits bid the planets run,
Nature convuls'd, a diff'rent aspect wear,
Confound the seasons and invert the year:
Yet did not charity its aid bestow,
Inspire my voice and in my bosom glow,
Tho' sweeter far than angels ever sung,
Persuasion on my lips enamour'd hung,
My fairest eloquence should scarce surpass
The tinkling cymbal or the sounding brass.
Faith, science, prophecy, would all expire,
Nor leave one spark to wake the dying fire.
What tho' I consecrate my goods to bless,
And succour patient merit in distress,
Afflicted virtue of its tears beguile,
And bid the face of sorrow wear a smile;
Or could I with the glorious three all'd,
The fiery furnace unappall'd, divide;
Yet did not charity possess my soul,
And all its powers and faculties controul,
My most heroic fortitude were vain,
Patience of evil, and contempt of pain;
My gift and alms the wretched to befriend,
In weakness would begin, in weakness end.

PARAPHRASE ON THE 97th PSALM.

THE great Jehovah reigns, let earth rejoice,
Let num'rous isles exulting raise their voice.
Tho' clouds and darkness veil his wise designs,
Bright equity thro' ev'ry action shines.
On all his foes, consuming fire is hurl'd;
His livid lightnings luminate the world.
The earth beholds the terrible display;
The rocky hills like wax dissolve away.
The lofty mountains to their centres nod,
And nature trembles at the approaching God.
The spacious heav'ns his righteousness declare,
And man amaz'd surveys his glories there;
Sees worlds on worlds in beauteous order rove;
Systems o'er systems regularly move.
Let *stupid deists* who despise his name,
Confounded, own their ignorance and shame;
Confess his word, the source of truth divine;
Discard their idols, and their creed resign.
With joy, blest Zion heard thy judgments, Lord,
And Judah's daughters gratefully ador'd.
For thou, O Lord, enthron'd in glory bright,
Art far exalted o'er the sons of light.
Ye shining seraphs who surround his throne,
Adore and praise the co-eternal Son.
Give thanks ye saints, extol your sovereign King;
Detest the pleasures which from evil spring.
Direct your course the strait and narrow way,
Which leads to regions of eternal day.
His guardian care all needful good bestows,
And shields you from innumerable foes.
Celestial light, felicities unknown,
And joys ineffable for you are sown.
Exult, ye righteous souls; exalt your voice;
And in remembrance of his name rejoice!

CONTEMPLATION OF THE HEAVENS.

ARISE, my soul, from vain pursuits arise;
And view the sparkling wonders of the skies:

Thro' vast immensity betake thy way,
And learn the laws those distant world obey:
Trace out the orbit of each fleeting sphere,
Projected with impetuous career
Around yon sun; (stupendous orb of light!
Too fulgent for the tender visual sight.)
Whilst in the centre it diurnal rolls,
And darts its rays to heaven's distant poles;
Directs each planet to its bended course,
By nice adjusted centripetal force.
Those flaming comets rapid in their flight,
Ascend beyond the reach of mortal sight;
Thro' various curves with varied speed they move,
Yet never stray, nor from their orbits rove:
In stated periods each performs its tour,
Urg'd and restrain'd by some unerring power.
Amidst the interstellar regions soar,
And their innumerable worlds explore;
Beyond the reach of telescopic sight,
Behold, what orbs of vivid fire and light!
Systems, and systems, still, and still arise;
And suns, and worlds, yet meet thy wond'ring eyes.
Thou never canst the amazing whole survey;
Cease then my soul, no longer wing thy way.
Here pause a while—then with serious thought,
Enquire by what these mighty things were wrought?
Could fortuitous atoms ever fly,
And jumble into such just harmony?
Could this stupendous work by chance be made?
Be still upheld and govern'd by its aid?
Not so, my soul, so wonderful a scene,
Without some mighty cause had never been:
Such marks of wisdom, pow'r and design,
Thro' all these great and glorious works combine,
As clearly shew their Maker's hand divine.
Then dread the faith of atheistic fools;
And own o'er all, that God eternal rules!

A SCRAP.

TRUST God, suspect yourself, act right, and pray;
Seek peace, not grandeur, hear much, little say;
Reveal no secrets, learn the weak to spare,
Own a superior, and an equal bear.

ON SOLITUDE.

THERE are situations from which nothing but Solitude and retirement can relieve us. For this reason, it is frequently necessary that those whom melancholy affects, should be left alone; for, as we shall now proceed to show, they may find in Solitude an infinite variety of consolations, and many sources of comfort, both for the mind and the heart.

The healthy and the sick, the happy and the miserable, the rich and the poor, all, without exception, may find infinite advantages in a religious retirement from the world. It is not, alas! in the temples of pleasure, in those meetings where every one empties to its last drop the cup of folly, in the *Coteries* occupied by vulgar gaiety, in brilliant assemblies, or at luxurious boards, that the mind grows familiar with those tender and sublime sentiments which subdue the desires of sensuality, ennoble all the enjoyments of this life, raise the passing moment into importance by connecting it with the events of futurity, and banish from a transitory life the extravagant fondness for the dissipations of the world.

In solitude we behold more near and intimately that providence which overlooks all. Silence continually recals to our minds the consolatory idea, the mild and satisfactory sentiment, that the eye of the Almighty is for ever viewing the actions of his creatures; that he superintends all our movements; that we are governed by his power and preserved by his goodness. In solitude, the Deity is every where before us. Emancipated from the dangerous fermentations of sense, guided by nobler inclinations, possessed of pure, unalterable joys, we contemplate with seriousness and vigour, with freedom and with confidence, the attainment of supreme felicity, and enjoy in thought the happiness we expect to reach. In this holy meditation every ignoble sentiment, every painful anxiety, every worldly thought and vulgar care, vanish from the mind.

Solitude has already brought us nearer to God, when, beside all the tender and humane feelings of the heart, we feel those salutary sensations which a distrust and jealousy of our own abilities create; sensations which in public life, make light and transient impressions, and fade so soon away. When at the bed of sickness, I behold the efforts which the soul makes to oppose its impending dissolution from the body, and notwithstanding, discover by the increasing tortures, the rapid advances of approaching death; when I see my unhappy patient extend his cold and trembling hands to thank the Almighty for the smallest mitigation of his pains; when I hear his utterance checked by intermingled groans, and view the tender looks and silent language of his attending friends; all my powers abandon me, my heart bleeds, and I tear myself from the sorrowful scene, to pour my tears more freely over the unhappy sufferings of humanity, to lament my own inability, and the vain confidence placed in a feeble art; a confidence which men have been so forward to abuse. Conscious of the inefficacy of art, I never rise from my bed without thinking it a heavenly miracle that I am still alive. When I count the number of my years, I exclaim with the liveliest gratitude, that God has preserved my life beyond my expectation. Through what a sea of dangers has his goodness conducted me! Reflecting every moment on the weakness of my condition, and beholding men suddenly snatched away before me in the prime and vigour of life; men who, but a few hours before, entertained no fear of death, and reckoned, perhaps, on an extended length of days; what can I do, but offer up my silent adorations to that Providence who has thus saved me from the menaces of death!

ORIGINAL DOCUMENTS.

[NO. XI.]

LETTER TO THE REV. MR. JARVIS.

LONDON, JUNE 26, 1784.

MY DEAR SIR,

I HAVE now to inform you that I received on the 17th inst. Mr. Leaming's letter, inclosing the act of the legislature of Connecticut, respecting liberty of conscience in that state. Upon the

whole, I think it a liberal one; and if it be fairly interpreted and abided by, fully adequate to all good purposes. I have had a long conversation with the Archbishop of Canterbury, and another with the Archbishop of York, on the act. They seem to think the principal objections are removed as far as you or I are concerned. They spoke handsomely of the clergy of Connecticut, and declared themselves satisfied with your humble servant, whom the clergy were pleased to recommend to them. But I apprehend there are some difficulties here that may not easily be got over. These arise from the restrictions the Bishops are under about consecrating without the King's leave, and the doubt seems to be about the King's leave to consecrate a Bishop who is not to reside in his dominions; and about the validity of his dispensing with the oath, in case he has power to grant leave of consecration. I have declared my opinion, which is, that as there is no law existing relative to a Bishop who is to reside in a foreign state, the Archbishops are left to the general laws of the Christian Church, and have no need either of the King's leave or dispensation. But the opinion of so little a man cannot have much weight. The Archbishop of Canterbury supposes that an act of Parliament will be necessary; yet he wishes to get through the business, if possible, without it, and acknowledged that the opinion of the majority of the Bishops differed from his. The questions are referred to the attorney and solicitor-general, and their opinion, should they agree, will, I presume, determine the point. This opinion, I hope, will be obtained in a short time, as the Archbishop of Canterbury has promised to consult them. Should I know the result time enough, I will give it you by the next packet, which will sail in a fortnight.

I have had opportunities of consulting some very respectable clergymen in this matter, and their invariable opinion is, that should I be disappointed here, where the business had been so fairly, candidly and honourably pursued, it would become my duty to obtain Episcopal consecration wherever it can be had, and that no exception could be taken here at my doing so. The Scotch succession was named. It was said to be equal to any succession in the world, &c. There I know consecration may be had: But with regard to this matter, I hope to hear from you in answer to a letter I wrote to Mr. Leaming, I think in April. Should I receive any instructions from the clergy of Connecticut, I shall attend to them; if not, I shall act according to the best advice I can get, and my own judgment.

Believe me, there is nothing I have so much at heart as the accomplishment of the business you have entrusted to my management; and I am ready to make every sacrifice of worldly consideration that may stand in the way of its completion.

I am, reverend Sir,
with the greatest esteem,
your and the Clergy's
most obedient servant,
SAMUEL SEABURY.

[NO. XII.]

LETTER TO THE CLERGY OF CONNECTICUT.

LONDON, JULY 26, 1784.

GENTLEMEN,

I TAKE the opportunity by Mr. Townsend to write to you, although I have little more to say than I have already said in my late letters.

On the 21st inst. I had an interview with the Archbishop of Canterbury. I was with him an hour. He entered fully and warmly into my business; declared himself fully sensible of the expediency, justice and necessity of the measure; and also of the necessity of its being carried immediately into execution. An act of parliament however will be requisite to enable the Bishops to proceed without incurring a *Præmunise*. A bill for this purpose I am encouraged to expect will be brought in as soon as the proper steps are taken to ensure it an easy passage through the two Houses. The previous measures are now concerting, and I am flattered with every prospect of success: But every thing here is attended with uncertainty till it is actually done. Men or measures, or both, may be changed to-morrow, and then all will be to go through again. However, I shall patiently wait the issue of the present session of parliament, which, it is the common opinion, will continue a month longer. If nothing be done, I shall give up the matter here as unattainable, and apply to the North, unless I should receive contrary directions from the Clergy of Connecticut.

The various difficulties I have had to struggle with, and the various steps I have taken to get through them, are too long to communicate by letter; but I hope to spend the next winter in Connecticut, and then you shall know all, at least all that I shall remember.

My best regards attend the Clergy and all my friends and the friends of the Church. I hope yet to spend some happy years with them.

Accept, my good brethren,
the best wishes of your affectionate
humble servant,
SAMUEL SEABURY.

ECCLESIASTICAL NEWS.

ON Wednesday the 4th of inst. June, was holden at Cheshire the annual Convention of the Bishop, Clergy, and Laity, of the Protestant Episcopal Church of the state of Connecticut: At half past 10 o'clock, A. M. a procession was formed from the house of the Rev. Mr. Ives, consisting of the members of the Convention in proper order, preceded by the Students of the Episcopal Academy, and proceeded to the Church, where divine service was attended. The Rev. Mr. *Burhans*, of Newtown read prayers, and a sermon was delivered by the Rev. Mr. *Tyler* of Norwich, from 2 *Corinthians*, 3d ch. 5th verse. *Not that we are sufficient of ourselves, to think any thing as of ourselves, but our sufficiency is of God.* From which the

preacher very pertinently deduced the fundamental doctrines of the Gospel; the fall and corruption of our nature, and our consequent need of a Saviour, together with the operations of the Holy Spirit on the heart, and the visible means of grace in order to obtain future glory.

After divine service, the Convention was opened, and proceeded to the usual routine of business, which was conducted with that spirit of candour and conciliation which should ever mark the proceedings of a body professedly assembled for the purpose of promoting the peaceful religion of Jesus Christ.

GLEANINGS, &c.

ANECDOTE OF DR. BAYLY.

IN the time of the civil war in England, between the King and Parliament, a board of visitors was sent by the latter to reform, as they would have it thought, the University of Oxford. On which occasion, among others turned out of office, was one Dr. Bayly, President of St. John's College. The Doctor, in the heat of discourse under these oppressions, had said, *By my faith!* At which the godly Sir William Cobbe cried out in astonishment, *Blasphemy! O horrible Blasphemy!* Whereupon the old gentleman desired to know what was the matter? what it was that he had said? Why, saith Cobbe, he hath sworn by his faith, when faith is not his own. Say you so, Sir William, replied the Doctor? But, with your good leave, I do not know what is my own, if faith be not; and I doubt, Sir William, you will come but lamely off when you are to be saved, if you depend upon another's faith. No, said Cobbe, faith is not your own; it is the gift of God. Alas, Sir William, returned the old gentleman, how much a wise man may be mistaken! For that very reason it is my own: for what gives a man a fuller and more unquestionable right to any thing, than a free gift?"

A TRUE ANECDOTE.

NOT long since a gentleman was standing at the door of a public Inn in the western part of Connecticut, when the stage drove up, and a passenger of a genteel appearance alighted, who by his speech seemed to be an European. After some little discourse he addressed the other thus: "Pray sir, did all the people in a town to the westward here, through which I passed, hang themselves?"—To which, getting no answer but looks of surprize, he added, "I thought it might be so, for I observed they are buried in the *highway*."

Query.—Would not many other towns in Connecticut, as well as the one alluded to, do well to take the hint, and no longer expose themselves to the ridicule of observant foreigners?

ORDINATIONS.

IN Trinity Church, in this city, on Sunday the 8th. inst. the Bishop of Connecticut promoted to the order of Priesthood, the Rev. *Lynn Blackburn*, A. B. of Queen's College, Oxford, Rector of St. John's Church, Providence (R. I.) and Rev. *Roger Searle*, Rector of Christ Church, Berlin, and ——— Church, Durham, in this State.

OBITUARY.

DIED, at North-Guilford, on Sunday the 1st of instant June, Mr. *George Bartlett*, Æt. 76. On Monday following his funeral was attended, and a sermon preached by the Rev. Mr. *Searle*, of Durham, from 1st Peter, chap. ii. v. 4.—*To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious.* An unusual degree of solemnity and attention was observable throughout a numerous concourse of friends and acquaintance, manifesting that they entertained a sincere veneration for the deceased, and were deeply affected by his removal from their society and intercourse. And few instances of mortality deserve to be more interesting; for all who knew Mr. Bartlett will testify, that in his life and character there was every thing amiable and instructive. Though educated in a plain style, and without pretensions to science, yet he had read and better understood the history, nature and constitution of the Christian Church, than most professed scholars. All the eminent divines of the English Church were familiar in his conversation. But his religion rested not here: It reached his heart, and brought forth the peaceable fruits of righteousness. He was a living picture of the amiable spirit of the gospel. His peaceful dwelling could not be frequented without receiving instruction, and a lively impression of what a Christian ought to be. Modest to an extreme, he seemed altogether insensible of his own worth. Hospitable and kind, no one could retire from his unostentatious mansion, dissatisfied with his treatment. In primitive simplicity and godly sincerity he had his conversation; a Christian by profession—a Christian in practice.

That his title to sonship might be more manifest, it pleased God to afflict him with heavy calamities. Just as he was entering the decline of life, he was deprived by death of an only child, and all hope of posterity; and soon after from the enjoyment of a worldly estate, adequate to his desires; and which he had never sought to increase, having more important cares upon his mind, those of becoming rich towards God; he was plunged into complete poverty and want: yet *in all this he sinned not, nor charged God foolishly;* but patiently endured, trusting in him who is righteous and merciful. But, a few months since, by the death of a brother, he again came into the possession of a comfortable estate; one thousand dollars of which he has bequeathed to the Episcopal Church in North-Guilford; that Church of which he was an ornament, and to which he was sincerely attached.

As he lived, so he died an unshaken believer in the great things of eternity, looking forward to the glories of immortality. On being visited by his parish Minister a few days before his death, he repeatedly expressed the most lively faith and hope in the merits of his Saviour, saying, that to him alone he looked for the pardon of his sins, and admission to the blessedness of heaven.—Thus calm and unruffled he continued, and at length fell asleep, we have full reason to believe, in the arms of his God and Saviour. *Let me die the death of the righteous, and let my last end be like his.*

At Hartford, on Wednesday morning the 18th instant, Mr. *Timothy Steele*, of that city, Æt. 70.

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I. THE Magazine shall be printed monthly, on paper of a good quality, and in entire new type.

II. Each number shall consist of *forty* pages octavo, stitched in blue.

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